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AN

ADDRESS

DELIVERED BEFORE THE

MASSACHUSETTS SOCIETY

FOR THE

Suppression of Intemperance

AT THEIR

7589.174

ANNUAL MEETING,

MAY, 1825.

BY JOHN WARE, M. D.

BOSTON,

OFFICE OF THE CHRISTIAN REGISTER

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Address.

I do not know that it is possible for human nature to present a more humiliating picture, than is exhibited around us, and among us, by the prevalence of that vice, which it is the object of this society to suppress and prevent. The spectacle is indeed revolting and discouraging. Much has been done to promote the purposes of our Association, judiciously and benevolently, and yet, all seems, not only not to have lessened the extent of the evil, but, apparently, not even to have checked it in its progress. The number of the intemperate, at least within the sphere of our own observation, does not diminish; and I fear it may be asserted with only too much truth, that it is actually increasing. However melancholy may be the anticipation, every thing seems to indicate, that of the generation now coming into life, a greater proportion will be the slaves of excess than of that which is now upon the stage. It would seem in fact, that already, as many, among the young men of those classes peculiarly exposed to temptation from this source, have in their early manhood formed habits of intemperance, which may be considered almost irrecoverable; and what then are we to expect when they have been subjected to the accumulated temptations of riper years and a wider intercourse with the world?

Indeed, how should it be otherwise! The means of intemperance are regularly increasing,—the facilities constantly multiplying,—and its temptations are presented in more various and alluring forms. Every day offers us some new expedient, some new apology, by which the thoughtless, the doubtful, or the idle may be lured to indulgence,—some new form by which even the watchful shall be cheated, and the prudent deceived. It is useless to describe more particularly the opportunities or the means to which I allude. We see them in every street, in every alley—they salute us at every corner. The most prudent man has need of caution, when the temptations to indulgence are always spread before him; are always at hand; and assault him in his hour of weakness as well as of strength. What then is *he* to do, who is always weak,—whose only safety is in flight,—who cannot encounter temptation, but only flee from it! He is a certain, even if an unwilling victim.

This view is, I confess, sufficiently discouraging; yet not more so, I apprehend, than truth demands. And it is necessary, if we would endeavour to remove an evil, that we should not deceive ourselves with regard to its extent, or its dangers. Neither should it induce us to relax in the employment of means or the exercise of influence. Something may yet be done; and as long as the authority of public opinion, of civil government, of morality and of religion continue to be acknowledged in a community, it is not too late to hope and to strive for improvement.

It is important, in pursuing an object like that which this society proposes, to become possessed of very distinct views, of all the considerations which are in any way connected with it. These considerations have, on various similar occasions, been fully and forcibly presented to your notice; and it is not expected at the present time, to make any new statements, or bring forward any new facts with relation to the extent, the progress, the causes, or the consequences of intemperance. There

is, in fact, no want of information upon these subjects We are fully aware of all its evils, moral, social, and political. The great problem for us to solve, relates to the means for its suppression and prevention.

And at the outset, it may be remarked, that although our object be the suppression and prevention of intemperance, yet that it is not the intemperate, properly speaking, to whom we should principally address ourselves. No man expects that we are to reform drunkards. Except in a few rare instances, where a change of habit has been brought about by the operation of some strong internal principle, experience has proved it to be impracticable. Something may doubtless be done by physical restraint, to prevent the actual indulgence of the propensity, and measures of coercion or of punishment applied to them, may be made to operate as motives upon those who are yet unshackled by habit, and are still capable of being warned by example, or deterred by the fear of disgrace. But, strictly speaking, we are not to devise measures, whose object is the reformation of the intemperate. We are not even to confine them in their operation, to those who stand in the most immediate danger,—they should be addressed also to society at large,—all men of all ranks should be convinced of the evils which it is entailing upon us, that they may sanction, by their countenance, influence and example, the only measures from which we can hope for success in its suppression.

I. The *first* object which we should endeavour to effect, is to produce a radical change in the opinions and customs of society in general, and of some classes in particular, with regard to the use of those articles which are capable of being made the means of intemperance.

It is an impression, almost universal among the labouring classes, indeed I may say among all classes, that ardent spirits, if not absolutely necessary, are at least of great use and importance, as a support during labour, and that, moderately used, they are a salutary, or at

worst, innocent stimulus. In consequence of this idea, they have become as necessary to the workman as his daily food,—nay, they are often made a substitute for it. He looks to this source for strength, courage, cheerfulness and activity. It is not necessary to show, how this dependence, gradually, but almost inevitably, makes him a drunkard. It is I trust, scarcely necessary to say, that no impression can be more unfounded, no opinion more fatally false, than that which attributes to spirituous liquors, any power of promoting bodily strength or supporting the system under labour and fatigue. Experience has in all quarters most abundantly proved the contrary. None labour so constantly, so cheerfully, and with so little exhaustion, as those who entirely abstain,—none endure so well hardships and exposure, the inclemency of weather, and the vicissitudes of season.

But there is another notion with regard to the use of ardent spirits, which is, if possible, more unfounded, and the customs arising from it more inexcusable. I mean the notion, that they are ever innocent, salutary, or proper as a refreshment in a state of health. We all know how prevalent are the customs to which I allude. It is not alone the ignorant or the thoughtless, who are addicted to them, they generally prevail even among the better part of society. There are a thousand excuses which are always deemed sufficient, even by the sober man, to authorise a stimulating draught. I should trespass upon the sanctity of this place, and the gravity of this occasion, were I to enumerate the many lame and weak apologies, with which we contrive to deceive ourselves into a belief that such indulgence is rational and salutary. I do not say, were it to stop here, that this is any thing more than a silly and slightly injurious habit. I do not believe that very many cases of intemperance can be directly attributed to this cause. The evil which results from it is, that it brings the means of indulgence into common use, it gives them a currency, they are looked upon as an article of common household necessity, to be resorted to at pleasure

without consideration, without deliberation, without discrimination.

And I trust I may be here permitted to remark, without offence, that there are a great many circumstances occurring in the common daily intercourse of life, the tendency of which is, to excite and cherish the propensity for the indulgence of the animal appetites, and thus indirectly encourage and promote the habit of intemperance. If we look around us, we shall be astonished to find how much of the apparatus of good society is connected with, and depends upon the indulgence of the sensual propensities. Not even the most common social visit can be exchanged, without the expectation and the offer of some stimulant to the taste, or some dainty for the palate. You cannot enter the house of a friend, but he deems it due to the rights of hospitality, to set before you the temptations to excess. How essential a matter is it at all social collections, whether of business or pleasure; nay, even upon occasions of the most solemn character, that provision should be made, not merely for the refreshment of our physical natures, but for indulging our grosser tastes, with epicurean viands, and elevating the spirits by stimulating liquors.

I would not be understood to proscribe too harshly, the indulgence of those natural appetites, which were given us for purposes so wise and beneficent. The animal senses, as well as the intellectual, were bestowed upon us that we might enjoy the good things which our Creator has scattered so profusely about us. But moderation is the essence of enjoyment. It is against the importance attached to these indulgences, by those whose education and whose intellectual cultivation should teach them to attribute less value to gratifications so sensual and transitory, that my remarks are directed. It is this circumstance which exercises an influence, remote perhaps, but still wide and powerful. The intellectual and the well educated may be themselves in no danger. But they give currency to a mode of thinking and practising

which may be death to others. The customs of all classes of society in this respect, will be mainly the same; and although the rich man may safely indulge his fastidious palate with costly and delicious food, and the purest wines, the means of the poor man will only permit him to seek the same extent of gratification by the cheaper, but equally efficacious substitute of ardent spirits.

With what consistency can we censure so deeply, the excesses of the less informed and enlightened classes, when the higher set them the example, by indulgences, which only their better education or their regard for character, prevent, from leading them into habits equally pernicious! How can we wonder, that the poor and unlettered, without resources, without means of rational amusement, should give themselves up to the pleasures of intoxication, when the well-educated and refined, with all the avenues to polite and intellectual enjoyment open to them, care so much for the indulgences of the appetite, which, perhaps, circumstances only prevent them from equally abusing! Is it more strange that the day laborer should delight to spend his nights in sipping his coarse and fiery draught of ardent spirits, than that the rich merchant or the polished gentleman should pass their hours at the table in grave discussion of the age and value of a wine, or the flavor and quality of a vintage?

It is not enough that we discountenance *intemperance*; it is proved that it is not enough,—we must discountenance all those things, which either directly or indirectly promote it. It may be thought that the importance of the considerations which have been suggested, have been in some measure overrated, but I am persuaded that they have not; the influence of the higher classes of society upon the lower, however insensibly it may be exercised, is immense. Their habits of living and thinking, as well as their fashions, always descend in some form, and have their counterpart, among their inferiors. It is true, that there is some jealousy upon this point, and any-

thing like direct imitation, would be scorned and avoided, —but there is a quiet and constant influence, which, however it may be disclaimed, is most certainly and most powerfully operating, and may be made the instrument of good, as it has too often, unhappily, been made the instrument of evil.

II. A *second* object which it appears almost essentially necessary to effect, is an increase in the price at which ardent spirits may be procured, either by a tax upon their sale, or by an excise upon their manufacture, and a duty upon their importation.

It can hardly be doubted that to their cheapness, as much or more than to any other cause, is to be attributed the prevalence of intemperance. It is true that to the confirmed drunkard, it makes but little difference at what price he purchases his indulgence, but to those who have as yet formed no habit, who seek merely the gratification of the sense of taste, the difference is immense. There are few men who will pay a higher price for a transient, animal pleasure, till they have formed a habit of requiring it, although when that habit is once formed its indulgence becomes almost a physical necessity.

There is no point of view, in which this circumstance has not a most unfavorable influence. It gives double force to the operation of all other causes. The poorest, the meanest man has within his reach ample means for procuring ardent spirits. He who cannot provide food for his family, or cover the nakedness of his children, seldom finds himself so destitute, that he cannot recruit himself with strong drink. It has been often made to form in families a substitute for daily food. It is the readiest specific against the sufferings of poverty and vice. It can procure a respite from the cravings of want and the pangs of disease. And it is applied to all these purposes because it is within the means of all. There are none so abject, none so destitute, that they are unable to fly to this source to seek for, and to find consolation. I have had only too many opportunities of proving, by personal observation, the truth of these remarks. I have seen it,

more than once, form with a scanty allowance of bread and meat, the only meal of an almost starving family. I have seen a mother and her children hovering in the depth of winter, over a few dying embers, half naked and half starved, bread and water the only nourishment of the children, bread and *rum* of the parents. I have seen a little child, squalid and filthy, pinched with cold and want, covered, but not protected from the inclemency of winter by a few tattered garments, her bare feet on the frozen earth, stealing along with a broken pitcher, to bring to her parents, the liquor, which was to serve for the morning's repast,—whilst within their comfortless dwelling, gladdened by no blazing hearth, they were waiting in bed, with a drunkard's longing, for that which was to them better than food, clothing or fire.

It will follow then, if the remarks, which have been made, are founded in fact, that two things are to be brought about before we can hope for any very decided diminution of habits of intemperance. The first is a change in the opinions and habits of society with regard to the necessity and propriety of the common use of ardent spirits, and the second is such an increase in the price, as shall render them difficult of access to the laboring classes of society. That either of these are practicable I will not maintain, and it must be confessed there is great reason to fear, that they are not to be effected without long continued difficulty and exertion; but till they are practicable, and till they are in some measure accomplished, there seems to be but little probability that any very satisfactory results can be anticipated from our labours.

It is true, that, the last of these purposes, it is within the power of government and of government only, to effect. But it is not difficult to perceive that from interference of this nature, we have, at present little or nothing to expect. It is questionable whether the arm of authority be strong enough to carry into operation throughout our country, whilst the opinions and habits of the people on this

subject continue as they are, a law calculated to raise in any considerable degree the price of an article, which is almost universally considered one of the necessaries of life. Such a law would be passed by the legislators, that should enact it, at the sacrifice of their popularity, their influence, and their offices. Such a law could not be permanent,—for but a short time would elapse before the places of the individuals who proposed it, would be filled by others, the condition of whose elevation to office, would be the pledge that a statute so obnoxious should be repealed. There is no subject perhaps which would require to be handled with so much delicacy, none which legislators would approach with so much hesitation and timidity. The necessaries, the conveniences, the comforts of life, nay the very light of heaven, form subjects of taxation far less odious to the people, than this baneful and destructive article, whose influence banishes comfort and prosperity from their dwellings.

In a country like ours, where the measures of government can only be an expression of the sentiment of the people, it follows almost of course, that the people must be enlightened, before legislators and rulers can be expected to take decisive measures upon a subject like this. It is wrong to raise an indiscriminate accusation of irresolution, and of shrinking from duty, against those who refrain from exercising the power with which they are vested, where they know it will be exercised at a certain loss to themselves, and a doubtful benefit to the people. And it requires no penetration to discover, that measures like those, which would be demanded, if attempted without preparation, without conviction on the part of the people of their necessity and importance, would be productive of more evil than good.

The first step then is to produce a sufficient impression in society, of the nature and extent of the evils of intemperance, to induce it to sanction or at least to tolerate legislative interference. And there are many considerations growing out of the influence which the preva-

lence of this vice has upon the wealth, the prosperity, and the character of a nation, which might be urged with great force, both upon the government and people, to convince them that this subject is one of national importance, and is well worth national attention.

It were impossible at this time to enter into a detail of these considerations, and I would only speak of a single one derived from the effect, which intemperance has in the production of pauperism. There is little doubt, that this is among us not only the principal, but almost the only cause of poverty looking to the public provision of the laws for relief Not that every individual, who becomes the subject of public charity is a drunkard,—but that if the case of all be carefully examined, it will be found that, either in themselves or others, intemperance has brought them to what they are. The wife and her starving children, the widow and the orphan, become the inhabitants of the almshouse, because the husband and the father has provided, not for their wants, but for his own vices,—or because, worn out by his excesses, he has died the drunkard's death.

Such is the equality of rank, the abundance of materials and opportunity for labour,—such in short is the supply of the means of living, and the facility with which they may be obtained, that there are few even of the sickly and infirm, who are well-disposed, but may do something towards providing themselves with food, clothing, and shelter. The honest, industrious and sober poor, made poor by sickness or misfortune, need seldom, if ever, be thrown upon the public for support. The hearts and hands of the benevolent are always open. For years, persons of this character will derive from their charitable neighbours, the little which is necessary, in addition to the product of their own labour, to render them comfortable,—freely given, thankfully received. But where poverty is the offspring of intemperance, where the benevolent find that though their contributions go to the support of the mother and her children, yet that this only

serves to leave in the hands of the father, more abundant means for indulgence in excess, their charitable ardor is chilled and the sufferers are left to depend on public provision for relief.

It might be objected in a political point of view, by those who regard national wealth, more than national virtue, and would be willing that their country should prosper at the expense of the character and morals of its people, that to interfere with a high excise on the manufacture, and heavy duties on the importation of ardent spirits, would be to discourage a very important, extensive, and lucrative branch of trade, and would operate as a powerful check upon the agricultural as well as the commercial interests of the country. Even were this argument well founded, even could it be clearly made out, that in some degree the pecuniary interests of many individuals, or even of the whole community would be affected by such an interference, ought we to pause from such a consideration? But it is to be recollected, that the pressure from this cause, even if it existed, would be only temporary, and would gradually cease to be felt,—whilst the total loss would be more than counterbalanced, by the increased number of labourers, and of course the increased number of profitable consumers, who would be thus rescued from habits of intemperance, and in effect added to society. In a country like ours, where the demand for labour, and the means of supporting population are indefinitely extensive, the consumption of ardent spirits, so far from proving in the whole a source of wealth, is absolutely injurious and impoverishing to the community. Banish ardent spirits—banish intemperance from among us, and our almshouses would fall to the ground—our jails would become empty—and a large number of the most active and industrious classes would be redeemed from destruction, and restored to prosperity and virtue. Instead of unprofitable consumers of the products of the labour of others, they would themselves become the actual producers; for every drunkard is a drone in soci-

ety, and society loses by his vices to the amount both of what his labour would otherwise be capable of producing, and also to the amount of his support, either wholly or partially in idleness.

But this is only one among many considerations, which recommend this subject to the attention of the statesman, the political economist, and the patriot, as well as of the philanthropist and the Christian,—considerations which will readily suggest themselves to every lover of his country,—to every one who prizes her respectability, her virtue, her prosperity, her national character. These considerations are most imperious and urgent. The very nature of our political institutions, gives to the subject a new and overwhelming importance. Where the people govern themselves, how essential is it to the stability, the order, the prosperity of society, that they should be virtuous and intelligent! The rulers who represent the interests, will represent also the characters and the habits of their constituents. And what will be the termination of the experiment, which is here making of free institutions and a popular system of government, if, as our prosperity increases and our means enlarge, we find our population degenerating in morals, becoming intemperate, debased and profligate. That this is no chimerical apprehension, no groundless fear, is indicated by innumerable circumstances. Already, in the councils of our nation, has one of its ablest representatives uttered his fearful anticipations that we were becoming a nation of drunkards. And does not what we see around us, and still more what we learn of the habits and state of society in some of the more remote portions of our country, confirm in us the same fearful forebodings.

There is much in the situation and prospects of our country cheering and gratifying to the friends of human virtue and happiness. Rising fast into a relative importance with the states of the old world, she presents to them an example in her institutions of government, which cannot fail to have a salutary, though we trust a gradual

and peaceful influence upon theirs,—whilst to the family of prosperous nations, who are coming into life, on this new continent, she is the teacher from whom they have learned great lessons of the rights of man. It is indeed a mortifying and humiliating reflection, that by the prevalence of one brutal and disgusting vice, we are putting in jeopardy the character which we might sustain, are in danger of marring the high destinies to which we are called. Where can be the respectability, the rank, the influence of a people, among whom this vice has made such wide and destructive inroads, that it has become a national characteristic, a byword and a reproach?

We have had before us for centuries in the fate of the original inhabitants of this continent, a melancholy and instructive example. The vast territories which we possess were once peopled by warlike and powerful tribes, endowed with many savage virtues,—a courage untameable, a fortitude unequalled, a contempt of danger and of death. Yet they have vanished from the face of the earth—their very names are blotted from the page of history, and scarce a memorial remains of their existence, but the story of fear and terror with which they once inspired our fathers. But they have melted away, not alone before the march of civilization, not alone by famine, by pestilence, or by the sword,—these are not causes by which nations are exterminated,—nations are exterminated only by luxury and excess, and the unhappy Indian, though yet in the earliest stage of national existence, has fallen a victim to the pernicious vices of the latest. We owe it to our love of country, as well as to our love of virtue, to endeavour to unite all those whose talents, intelligence or wealth gives them influence in society, in the encouragement of such customs, and the dissemination of such views among the people, as shall enable government itself to interfere in the removal of so foul a blot from our character as a nation.

REPORT

OF THE

MASSACHUSETTS SOCIETY

FOR THE

Suppression of Intemperance.

1825.

No very important facts, in reference to the objects of the Society having occurred, within the knowledge of its Officers, the yearly report was omitted on the last anniversary. Nor can it be said that much important matter is now in their possession. They, nevertheless, consider it expedient to call the attention of the Society and through them that of the community at large, again and again to the interesting subject.

It is a subject interesting to the philanthropist, the statesman and patriot. The annual ravages of intemperance have been often stated, its loathsome effects described, its cost appreciated and exposed, and its ruinous tendencies explained and enforced by the most eloquent appeals, and representations the most affecting. Still the evil prevails, is apparently increasing, and the victory over it seems to many not only unobtained but even hopeless.

Shall then the effort to suppress it be abandoned?—We confidently say, No! If adult and habitual drunkards be found incorrigible, the young, at least, may possibly be deterred from commencing the course of infamy and ruin. And if but a few be saved from it—if only one—our Society should continue its labours.

No institution auxiliary to this has communicated with us, excepting that at Plympton, during the past year.—The report of that auxiliary felicitates its members on the simple fact of the existence of such a Society—as tending to check the current of vice, and lead individuals to reflection. It applauds the laws passed on the subject, but regrets the neglect of them. "The law, in its general application," the Counsellors of that Society declare, "would, in our opinion, be a perfect remedy.—It fully points out the duty of the Court of Sessions in granting licenses, and requires bonds of all who take them. This the court have hitherto dispensed with. The law extends to every licensed shop or tavern, and was designed to regulate the whole internal concerns of each, so far as relates to the sale of ardent spirits. And the law also points out the only proper course of conduct to be pursued by the Selectmen of every town throughout the Commonwealth, in returning applicants to the court for licenses, and deciding how many the public good requires—making it the duty of the Selectmen to use the most effectual remedies to prevent the intemperate from wasting their property and abusing themselves." "What, in our opinion," they add, "promises the greatest usefulness, is, *a faithful application of the law in every department.* And we do hope that the members of this Society will not shrink from the call of duty in promptly aiding the Selectmen in performing their official duties."

We have little doubt that in many counties the representation made in this report would be but too accurate, and apply but too closely. In Suffolk, however, we must congratulate ourselves upon the vigorous measures which have been adopted on the subject of licenses to retail spirits. The evils that existed have been evidently checked, in one abandoned neighborhood at least; and though we dare not believe that a very great diminution has been effected, yet the way is preparing for it, and the perseverance of the magistrates may yet be attended with important success.

It will be recollected that the members of this Society, at their last annual meeting, pledged themselves to each other to refrain from allowing their own laborers in the free use of ardent spirits, while in their employment; and that previously a correspondence had been commenced with some of the Agricultural Societies on this subject. It is gratifying to be able to report, that, at a late meeting of the "Philadelphia Society for Promoting Agriculture," it was unanimously resolved, "That a gold medal, of the value of fifty dollars, be offered as a premium to the person who shall conduct the business of a farm in Pennsylvania, on the largest scale, for two years, without using or suffering *ardent spirits* to be used on his property, unless the same be prescribed by a physician."

An example of this nature cannot be without salutary effects. And every example which is bottomed on sound economy, in the management of agricultural and other pursuits, must tend to influence, though gradually, the minds of calculating and reflecting men. In this view we cannot but regard with pleasure the late publication of a tract by the "American Tract Society," entitled, "IMPROVEMENT IN FARMING." It is numbered 176 in their series, and exhibits in a plain, familiar and interesting way the successful result of an experiment to banish ardent spirits from among the hired men of a large farm. In the vicinity of our metropolis a similar instance occurs. Mr B. G. has not, for some years, distributed any ardent spirits among the laborers on his farm. He is noted for producing large crops. He states that his workmen are contented and laborious, and do not require strong liquors. A stout young farmer is known to one of your committee, who performs all his labours without tasting ardent sprits. His beverage in haying time is *milk*. He is healthy and strong, and able to do as much work as any man in the town where he lives. And his abstinence is not compelled,—nor arising from the difficulty he finds in procuring intoxicating liquors,—for, unhappily, there are nine distilleries in the place, on which, and their ef-

fects upon many of his townsmen, he looks with just alarm.

During the past year, in consequence of a small premium left at the disposal of the officers of Williams College, an essay on the subject of Intemperance, deserving to be extensively circulated and read, has made its appearance. Its appeals to the feelings of the community are powerful and impressive, and it rests the cause mainly on the excitement of a healthy, moral action throughout our country against this, which in some sense may be deemed national, for there are people almost free from it. The Italians and Spaniards are abstemious in this respect, and one of our distinguished philanthropists, who resided for twenty years in France, has observed, that in all that period he saw but one man intoxicated—and he a foreigner—of Ireland.

We have expressed a grateful approbation of measures pursued in Boston for diminishing or suppressing the great evil against which our counsels and efforts are aimed, in respect to licenses. But there is an abuse, perhaps in part growing out of these measures, to which the attention of our magistrates, as we conceive, must be drawn. It is the manner of conducting the establishments ostensibly made for vending the Soda beverage. At the introduction of this article, so healthy and exhilarating, it was hoped that the use of it would supersede other stimulants. But in not a long time several of these very establishments were to an alarming degree filled with liquors of no very ambiguous character. And now in some of them, the most powerful stimulants have been unblushingly offered, and that even to ladies! More than this—there are not a few of these places, it is believed, that decoy inexperienced youth into all the mysteries of gambling as well as intemperance—and, without question, deserve richly to be suppressed by public authority.

This evil is the more to be dreaded, as it comes in a form so plausible. Many an individual, who would scorn to appear frequenting the tavern or the dram shop, would

unhesitatingly enter the curtained, painted, well furnished establishment for selling Soda water, and there indulge to an equally ruinous extent.

To conclude their Report, your Committee would repeat the long known, often repeated, and humiliating fact, that Intemperance is the greatest cause of crimes among us, and is found to precede or accompany most instances of commitment in our prisons. Assaults and batteries almost always originate in this,—and the enormous burden of expense for the poor is the result of it in a very great degree. As some of the means which they would recommend, the following are presented.

1. Let *Tracts* be circulated freely, giving facts in relation to the success of individuals or Societies who allow no ardent spirit to such as they employ,—detailing also the degradation and disastrous effects of intemperance,—and generally, such information on the subject as may be collected.

2. *Agricultural Societies* may do much by offering premiums for abstaining from ardent spirits, and by advising with respect to substitutes for them, as home-made wines, cider, &c. The association of farmers of respectability, who would publicly agree to conduct their farms without the use of spirits, and report their management, would be useful.

3. The *enforcing of the Laws* already made, and procurement of others which may then be found necessary, promises much. Yet, "what are laws without morals?" nevertheless. 1. Liquor should not be mixed in Grocery shops, as is now, in defiance of the law, often done. 2. Tiplers should be posted, and guardians appointed for them; and 3. The keepers of Soda shops should be expressly forbidden to sell spirituous liquors.

4. *Mechanics* must be urged to unite their endeavours to banish intemperance from workshops, and to put an end to the practice of giving liquor to their journeymen and apprentices at stated times. Would our respectable citizens of this class unite their counsels and efforts with

those of our Society, they would be welcome coadjutors in this work of benevolence and duty, and might effect much by precept and example.

5. The cautions and instructions of our Physicians are exceedingly desirable on this head—as "precept upon precept, and line upon line." The love of intoxicating liquor is often hereditary. A view of this dreadful fact might be impressed on parents, and save future generations. Prevention is ever better than remedy; and a sound mind in a sound body, precious as is the first bestowment, requires intelligent guardianship to preserve.

All which is respectfully submitted.

WM. JENKS,
F. C. GRAY,
LEWIS TAPPAN. } *Committee.*

The following extract of a letter from a late member of Congress, will not, we presume, be uninteresting to our readers.

DEAR SIR,

During the last session of Congress, I had the satisfaction to receive and peruse, from an unknown friend, a pamphlet entitled, "*The Criminality of Intemperance*," An Address delivered by Rev. HENRY WARE, Jr. in Boston, before the Massachusetts Society for the Suppression of that vice.

Within a few days, I happened to cast my eye upon an old newspaper, published in our village, containing some hasty thoughts of my own, addressed to the Agricultural Society of our county in 1823. I take the liberty of enclosing it for your perusal. Some of our rosy-faced-gentlemen termed it, "a very *dry* and uninteresting discourse," and could not see its affinity to agriculture. At the next annual meeting, I was gratified, in finding a premium awarded, for harvesting a large crop of hay and grain, without a *drop* of *ardent spirit*, or *any inebriating liquor* by any of the laborers. What added to this gratification, was, an *earnest competition* for the premium, and it was lost or refused to one or two competitors, because it was found, that some little indulgence had been given at *evening* on their return from the field.

Your Society have my sincere wishes for its success in so laudable an effort, and I will entertain both the *hope* and the *belief*, that the time is not *very distant*, when our government will see it their *duty* and *interest* to raise a very large proportion of its revenue, by a tax-*direct* and *indirect*, upon this "liquid poison."

Most respectfully,

Your Friend and obt. Servant.

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PROSPECTUS

OF

A WEEKLY PAPER,

ENTITLED THE

NATIONAL PHILANTHROPIST.

DEVOTED TO THE

Suppression of Intemperance

AND ITS

KINDRED VICES;

AND TO THE

ENCOURAGEMENT OF GENERAL MORALITY.

TERMS.—*Three dollars* a year, payable at the end of the third quarter,—or *two dollars and fifty cents*, if paid on, or before the commencement of the second quarter.

AT a meeting of the Board of Counsel of the Massachusetts Society for the Suppression of Intemperance, January 17, 1826—*Voted*, That this Board, having learned from the Rev. WILLIAM COLLIER, his intention of establishing a Journal with a view to aid in the suppression of Intemperance and its kindred vices,—does approve his design and wish him success in its prosecution. Attest,

JOHN WARE, *Secretary.*

Boston, Jan. 18, 1826.